

Wings of Truth.

Business Notices.

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"Wings of Truth."

"Higher and still higher
From the earth thou springest
Like a cloud of fire ;
The deep blue thou wingest
And singing still dost soar,
And soaring ever singest."

Shelley.

—:O:—

The Editor's Straight Talk.

I AM very proud of the *Occult Literary News and Review*; it's just fine, better than I thought it would be, and everybody else thinks so too.

Send in your subscriptions right away now, or you wont get No. 1 at all—it's a grand sixpennyworth ; forty-eight pages fine clear print, and a bright red cover. A brilliant article from the Rev. H. R. Haweis, and articles by Henry Frith, G. D. Pollard, St John Percival, James Curtis, etc. The subjects include, Christian Science, Astrology, Theosophy, Mental Science, Transcendentalism, Vegetarianism, etc., all in this number ; it is chock full of interest from cover to cover !

Several people have written to ask me if I have taken up an aesthetic fad, or *why* did I clothe my November WINGS in that lovely shade of bilious mustard yellow ? Well, I guess it was a trial, but never again ; I may have fads, dozens of them (they all *pay* though), but this was a—er—mistake.

I want a lot more subscribers for *both* magazines, so I am going to make an offer. All my friends who send me in five shillings can receive both magazines post free for a year ; more than that, to all such annual

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subscribers I will also give a year's treatment for SUCCESS, as a premium. This only applies to annual subscribers sending in the five shillings to cover subscriptions to both magazines.

"What!" I hear you say, "treatment for Success?"

Why, certainly. I will form a Success Circle, and give DAILY TREATMENT for SUCCESS to all those who are in business or who want to get on in life.

I have spoken so often about the vibrations which are set in motion by thought; of the mighty thought-waves which travel right where your conscious will commands them. I speak the word every day for myself, and I get on by degrees; things come my way as I want them, not by magic, but by natural law. Moreover, I look upon myself as a first class "ad." of the power of thought to create money.

I am not lazy; I don't ever expect to make anything out of nothing, and I realise that my whole stock-in-trade rests in my brain pan—and that's my outfit.

Capital! Dear me, no. I make *that* as I go along; but I do know that success will never come to anybody in a smooth, even flow; so I start new things continually, and folks never know what I'll be up to next.

Now, there's a great deal in that. If you examine the stock-in-trade of an ordinary English man of business, in nine cases out of ten you'll find he is a hopeless fossil; he jogs along as his father jogged before him, and he scorns innovations of any kind whatsoever; *ergo*, when there comes a slump in his particular corner he goes about with a face as long as from here to Jerusalem, and makes everybody else feel equally gay. Now an American would have anticipated that slump. He would know that, short of beer and 'baccy, there would never be an unceasing demand for the same article, and he would have prepared something new to spring upon the public the moment interest began to flag. That's where you get the pull over the non-business people. And there is nothing wrong in it at all—they have a want, you supply it; they have money, and are quite willing to hand it over to you in exchange for your goods. There is nothing whatever in that transaction to hurt your spiritual nature, and

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moreover the "ghelt," as the Dutch call it, will enable you to purchase the comforts which make your spiritual unfoldment possible.

I will help all who join my SUCCESS CIRCLE to work under new conditions, and I will treat them as I treat myself. Don't, please, expect a sudden deluge of dollars. It will be gradual—but very sure—and you will begin to feel it in a *small* way AT ONCE !

I have two questions facing me from correspondents, that I am going to deal with this month.

One dear lady writes : " I can't do anything at all in the world. I have never been taught how, but I *do* want some money, and although I treat myself for wealth every day, nothing comes.

How can it ?

Just think. You have nothing whatever to give ; you are negative as negative can be, and just sit down for an hour every day, twiddling your thumbs, and saying, parrot-wise, " I am *rich* ; I *will* have money." Now it is my theory that common sense and mental science must be made to join hands, or nothing will result, and I assure every reader that, unless he or she *does* something to earn money, mental science won't help them a rap. But even if you only write poetry and send it round to unlucky editors, if you bring mental science to bear upon the job, the chances are you'll be seeing yourself in print one fine day.

PLAN, THINK, then start to work and transmit your thought to action, otherwise it's about as much use to you as water would be to a locomotive without coal.

THOUGHT is the water, ACTION is the fire which transmits the water into steam, and the thought into money.

What's the use of *thinking* of a thing unless you follow your thought up by action, and so externalise it ? Ask your common sense, and you'll see what I mean. Again, people *linger* too long over a thought ; " thoughts are things," and have an uncanny way of flying off into another fellow's brain, and if he is a smarter man than you, by the time you come to act you will find yourself forestalled.

So please understand that if you are afraid of work, or if you think it hurtful to polish up your brain and

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do a little *deep thinking*, you needn't expect mental science to pour golden guineas into your lap.

The other question is from a man. He says: "Mental science has worked wonders with my health. I can safely say I am master there, but when it comes to money matters I am worse off than ever. Can you tell me why this should be?"

Well, I am very much inclined to put it down to over anxiety—let yourself go a little. DON'T WORRY, RELAX. You know how much unnecessary energy anybody expends when first learning to ride the bicycle; he holds on to the handle-bar like grim death, and grips the pedals with his feet until every muscle and nerve is strained, and all the time his mind is in a state of nervous tension, fearing a fall, and dreading every lamp post.


I've often noticed this is the first attitude adopted by the man who would make money and can't, and in his anxiety he loses all the peace and strength which the knowledge of his own omnipotence ought to bring him!

Mr. J. C. F. Grumbine is going to write for WINGS. This is awfully sweet of him, but he *can* be sweet when he wants to! It is something to have one of the most brilliant writers in America amongst my contributors anyway, and that just shows that what I say about money applies to other things as well. Now if I go on any longer you'll all be deadly sick of me, so here's a merry, merry Christmas to all, and I *sincerely* trust you won't mar the festive season by assisting to consume the slaughtered innocents who are the wholesale victims of these said festivities in too many homes.

Christmas without turkey? Well certainly, I can do it, and I work harder than most of you; so why not end the year well, and begin the new century with a clear conscience and a clean, pure body? DO, to please me, if not to please yourselves.

—:o:—

Concentration.

 CORRESPONDENT writes me a long letter upon the subject of spirit communication. She asks the very pertinent question, "Is it possible for me to enter into communication with a *living* spirit at

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a distance?" By mistake she sent her letter to a Mental Scientist, who replied, "That whilst knowing very little about such matters, he believed it was possible, but for his part would be sorry to become so negative."

Now, communication with a living spirit is merely concentration culminating in telepathy. Anybody who has tried telepathic experiments must be well aware that although a state of passivity in the *receiver* is necessary, that passivity is organised, therefore, not negative, and, as a rule, the most powerful effort of organised will on the part of the transmitter is required to drive the thought home.

It is, indeed, mental telegraphy, and (excepting in rare cases) when actual and continuous communication is desired, the power can only be acquired with long practice. Telepathy is the ability to command and utilise the etheric forces, making their vibrations a medium for the transference of your thought in exactly the same manner that the Mental Healer transmits his vital, healing thought to the patient undergoing treatment, only it is a more subtle power, and less easy to acquire; for the healer transmits a *sense* of health, the patient acting as receiver, whilst the telepathist transmits audible words along the invisible etheric telegraph wires, and more than that, can send an actual impression of his physical self in exactly the same manner.

"Seas may divide" him from the person he would speak with, but the powerful, concentrated thought vibrations, projected from an organised mind, can annihilate both time and space, and actual communication can be established, with an active interchange of thought, both parties acting in turn as transmitter and receiver, and neither of them in any way negative.

Just consider what the word negative implies—weakness and, indirectly, unorganised force. Now, the man or woman having complete command over any bodily or spiritual power is organised, as far as that power is concerned, and before telepathy is practicable organised will and thought is a necessity.

It implies the commingling of intellectuality with spirituality in the highest sense.

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When the intellectual and spiritual element is eliminated, and telepathy degenerates into mere thought reading, though wonderful enough in itself, then, I am afraid, this important faculty is not put to its highest use.

Concentration is the key wherewith to open the door of communication, and this form of concentration will doubtless come easy to many.

Picture clearly to yourself the person with whom you desire to communicate, and then repeat aloud, very firmly and clearly, the words you desire to telegraph. This may be done two or three times.

Begin with a simple idea ; picture somebody living near you ; then suggest they shall come and see you, or bring some special object. Do this over and over again, until you gain complete control over your mind. Thus prepared you may then enter into communication with those at a distance, and in the case of some special friend the power of sympathy is so intense that every mood and thought can be registered and communicated at a distance of thousands of miles.

(To be continued.)

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Thinking in the Heart.

BY KATE ATKINSON BOEHME.

IN "THE RADIANT CENTRE."

CONSCIOUSNESS is really awareness, or seeing.

In the April issue of the *Radiant Centre* I published an article concerning a Russian physician who is perfecting an invention by which the blind can be made to see, no matter how badly the sight may be impaired. Dr. Stien says :

"Man does not really see with his eyes, but with his brain. The eyes are only an instrument for receiving images, which are conveyed to the centre of perception in the brain by the optic nerve. The blind man who perceives the size, shape and nature of an object with his hands sees in a limited sense. If men had evolved without eyes, but with all their present brain power, they would doubtless be able to see by

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some other method. Some of the lower animals have no eyes, but perceive light with their whole bodies.

"Now, if an image of material objects can be conveyed to the brain by some other agency than that of the eyes, it follows that a blind man who has a sound mind will be able to see perfectly well. This is exactly what my invention accomplishes.

"An image is gathered on a screen instead of on the retina of the eye and is conveyed directly by an electrical current to the brain. Such a use of the electric current has already been foreshadowed in the process well known to science as cataphoresis. By this it is possible to convey medicines, anesthetics and other substances into the interior of a man's body without his being aware of it. By its aid cocaine can be sent through the solid bone, conveying insensibility to nerve and marrow.

"This instrument in a slightly varied form will also enable the deaf to hear.

"I may point out to you that the mere fact that we can see images in our dreams, in the dark, and with eyes closed, is proof of the possibility of seeing without eyes as we at present understand them."

In the concluding paragraph Dr. Stien admits that we can see without eyes, but I think he would not be as ready to say that we could see without the brain. I think we could, however. If one material medium could be dispensed with, why not another?

Every system of metaphysical healing, by whatever name it is called, builds upon this basic fact: The externalisation of a body with its component parts and functions form an inner, hidden, incorporeal Something. They are at variance about the character of that Something, but they all postulate its necessity in order to account for a physical body. They go farther and say: As is that inner Something, so is the body.

Now, we will not argue the possibility of there being or not being this inner Something, for that would fill the entire lesson and leave room for nothing else. There are some things which we only know through what is called transcendental knowledge, as for instance, I know that I am, I know that I know, I know that I hope, I know that I love, I know there is

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such a thing as mind, etc. These statements admit of no argument, for they are patent, incontrovertible. They simply are so, and we know them to be so.

Metaphysical as well as physical science must start with its hypothesis. When it works we use it, when not we discard it.

Well, to be brief, men have somehow discovered that the little beings which they know as their separate selves are somehow all bound together in one common unity of being. They have also discovered that there is an external or phenomenal side to this one being and an internal or noumenal side. They have discovered also that the inner, or noumenal side, is a sort of cause-world to the outer, or phenomenal side, or effect world.

It seems a well-established fact, and the mental therapist, taking it as a working hypothesis, has used it to good effect. When it fails will be time enough to discard it for another, if another and a better there be.

But, taking it as the best we have at present, let us infer that external seeing is the result or effect of internal seeing. This inner Something sees directly anything which is incorporeal, like itself, but when it would extend its sight into the corporeal world of effects it must construct for itself a bridge of sensation by which it can touch external forms of life. The seeing is not in the bridge itself, but in the seeing faculty which uses it. This seeing faculty is consciousness itself, the eye that never sleeps, or the eye of the Spirit.

You, being Spirit, have the all-seeing eye at the centre of consciousness. There is an outer form of consciousness which does not see at all times. It is a spurious form. It is not the real thing, and it is in a measure blind; that is, its sight is darkened. The outer consciousness is very closely allied to the physical sight, and acts directly upon it. This outer consciousness, taking note, as it does, of the change in the external world and seeing failure and decay written on all things and accepting that as the ultimate of life, stamps that ultimate upon the physical eye, and it degenerates accordingly.

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But that is not the ultimate. There is an inner consciousness which knows better, and little by little, for such is the order of life, the outer consciousness impinges on the inner, thus seeing more and more what it sees, and knowing more and more what it knows. This is what we call the at-one-ment, the reconciliation between the outer and temporal life and the inner or spiritual life.

Owing to this at-one-ment the way is opened through the outer consciousness so that the inner or all-seeing power can act directly upon the physical organ of sight.

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Psychometry.

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L. HARVEY, stationmaster, Tiverton, Devon, has been awarded the prize for the October psychometrical experiment, and "Driven from Sea to Sea" has been accordingly forwarded to his address.

The prize for the December competition will be "The Memory of Past Births" (Johnston).

* * * * *

A correspondent writes that she can obtain a vivid colour manifestation whenever she sits for concentration, the *whole room* becoming full of beautiful blue and violet clouds, a moving atmosphere of deep blue, studded with bright lights like diamonds, rubies and sapphires, and she is anxious to know if this is her own aura?

I rather doubt it. I should be very much inclined to regard it as her first vision of the spiritual vibrations. She has pierced the veil of matter and seen the realm of spirit. As time goes on she will see more and more clearly, and the clouds of vibratory colour will give way to other manifestations.

The great aim in the study of this divine science is to go straight to the centre of spirit, and from that radiant point you radiate outwards. In case my meaning should appear obscure I will explain this more fully to you.

Man, in the process of evolution, passes through seven stages, from the animal to the Divine. The number of incarnations taken to pass through each

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stage vary, but it is an absolute impossibility for a man in the first, or animal stage, to perceive the same effects and manifestations that are clear to a man in the seventh stage—an adept ; for the one is a man of gross and material tendencies, the other a man who is master of all—who has perfect control over the natural and spiritual world, to whom all things are subjective. By means of concentration and other methods of spiritual unfoldment we may pass more rapidly through the seven stages, to adeptship, but the *desire* so to do will not be awakened until we are advanced well beyond the animal. So, having reached the seventh sphere of pure spirit, we can, from that eminence, not only *perceive* spirit, but radiate it outwards and around us.

The seven spheres of development are all *within* each individual; nothing comes from without, and the process of evolution is internal. The pure light of spirit is the centre of your being from the first, only veiled in materiality. The battles over self, over the animal soul, over the wavering faith that takes you one moment almost to the light, and again plunges you in utter darkness, all is within ; and when you have fought your way through the seven spheres, the radiant light of spirit which is loosened from bondage at last is within yourself. Each man is his own sun ; his own zodiac revolves around his personality, and the seven planets are the seven stages.

The Sun is the inner radiant centre around which all else circles.

The Moon acts as mediator between the sun or spirit, and the other spheres. I do not count her as one, for she is a part of all, and affects their action and interaction. She is both spiritual and material.

1st, Mercury.—The stage of undeveloped animal, material existence, full of latent possibilities, but awaiting other influences, *i.e.*, moon and sun.

2nd, Venus.—The dawning of light, the idea that there is a "beyond," a spiritual world.

3rd, Mars.—The battle of the senses, the fight of lust and materiality against spirit.

4th, Jupiter.—The interference of worldly wisdom, continued fighting, and sometime weariness.

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5th, Saturn.—The spirit almost conquers, but searches outward for light.

6th, Herschell.—At last the realisation of inner spirit is gained and the man, thus fortified, discovers in

7th, The Sun —His own divinity, and becomes the adept, the mystic, the god.

Experiment 6

Here are letters from three people. Sketch their stage of spiritual development, with colour of aura, and life incidents.

Replies to be 200 words in length; prize winner's delineation to be published. Send stamped addressed envelope to the Editor.

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Yourself Harmonised.

(Copyrighted.)

A Series of Articles showing how to attain Health, Wealth, Wisdom and Long Life (or what is erroneously called the Spiritual Life) here and now.

BY GEORGE OSBOND.

BUT when the man begins to really think, not as others have thought, but for himself, he shows such development that it is often called "genius." Past teachings, past experiences, past associations, all take their right place, and he sits as the director, the master, the leader instead of the servant, the directed, the led. There you have the true man, the man of mind. It is that part of us that "is destined to ripen in mental vigour as the ages roll." It is that part of us which will never die. It is that part of us which will survive the transition states. It is that part of us which gives us power. It is that part of us which is worth possessing. A well developed, sound, robust individual is that man who has a well developed, sound, robust, individualised MIND. It is mind which gives character. It is that which is the MAN. The MIND IS THE MAN, and the mind derives its powers to think, to act, to plan from the great Spirit, the great source of all LIFE which we have described in Chapter I.

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Whilst it is true that many have no control over their minds, it is also true that it is the only part of ourselves over which we *can* have control and thus rule our bodies. We cannot alter the *form* of our bodies nor interfere with spirit in its prime essence, but we can alter the *condition* of our bodies by the power of our mind, and we can also make such channels in our mind that the universal spirit can flow in them, and then use that power or life for development. When the mind is rightly attuned to the spirit which is within, without, and everywhere, the body will take on the condition of at-one-ment and peace which the mind has assumed toward the spirit. The body is only the index, then, of the state of the internal states. These internal mental states are alterable, and are the only alterable part of us. It is fortunate for us that we can do as we wish in this respect, as from such mental conditions as are pleasing to us flow the greatest comforts. It has often been said that happiness and a crust is preferable to riches and misery. It is true that the mental condition is of paramount importance, as without it, nothing, however great in itself, or however pleasant, can give the pleasure desired. There must be the mental capacity, the mental preparation for its enjoyment. If yours is not that happy lot, if you have *lots* and can't enjoy life, if your life has all but the one thing needful, just look up your mental condition, change your mind; it is the only part that you can quickly change, and the result will be that your experiences will be new, better, beneficial, life-giving instead of destructive. You as MIND have power over yourself, and you can do far more for yourself than anyone else, be they healer or doctor, can do for you. At first you may be inclined to think that this is not so, but you will find the truth of it if you practise a few simple mental exercises specially suited to your case. It must be that you heal yourself. You may be instructed, but do your own thinking, do your own healing, and then realise the power of your own mind to do for you far more than you had at first supposed.

I have now before me a letter from Wolverhampton where I gave two lectures in July last, and gave also

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some instructions to those who wanted them. I will quote from it to show that it is possible to do all for yourself with but little instruction and very few methods. "With feelings of thankfulness I testify to the lasting benefits received from the advice you so ably gave me at our spiritual church here. I found your instruction a little difficult at first, but I now rejoice in being able to actually concentrate my mind on my body with wonderful results. For years I have suffered from indigestion and weakness of the intestines, having had some fifteen years since an attack of enteric fever. Following your methods wonderfully invigorates me, and I never lose a day without the mental exercise."

It will easily be observed that the man was liberated from his old beliefs, and he became a new creature through the simple teaching in two lectures and a little personal help. This gentleman had dropped out of my mind, and I was agreeably surprised on receipt of the letter.

If all my readers will only follow his example, there will be no sickness among them in three months' time.

I have previously said that it is impossible to alter the shape, etc., of our bodies, but it is possible to alter its condition. Now, it is a well recognised fact that our bodies are exactly suited to our requirements on this sphere of existence. The five organs of sense have answered admirably, and have filled their offices well *when properly educated*. The form and shape and adaptability of the human organism have been, and are, all that could be wished. There is not the least necessity to alter or amend that which Nature has so admirably arranged for us in that department. All our trouble with the body is with its improper functioning. That disorder we can, and do, alter and amend, by reversing the mental processes which caused the inharmony. It is, therefore, highly essential that everyone who seeks healing by mental means should examine their mental state and compare the effect they have had on the body. A reversal of such states will bring about the opposite effects now realised.

But why do we wish to alter the state of our body? If it be true that we are afflicted for our good, and

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that the chastening of the Lord is for our benefit, why do we wish to alter it? If the pleasure of the Lord gives us displeasure, why don't we bear the affliction and await the good result? I will tell you. It is a very easy way to hide the over indulgencies of appetites of a secret nature by calling the results the act of the Lord for our good. If men lived clean, pure, wholesome sanitary lives there would be but little sickness. If men curbed their appetites and brought them into subjection there would be a great difference in their bodily condition in less than a year.

This story about the Lord afflicting those He loves is all moonshine, and I beg of you to disbelieve it (if you have been disposed to do so before). Jesus did not teach that. It is the teaching of a false theology to keep unthinking people at church. If you will just examine the words of Jesus you will see that He directly contradicts it: "Lo, I come to do Thy will." "Wist ye not that I must be about my Father's business?" What was His great business? To go about to the people and give them diseases to make them repent and be better people, and to make them thus, through suffering, love the Lord? Certainly not.

But what do you think was the will of the Lord? You will find it in Luke iv. 18: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Hence, the will of the Lord was *not to afflict*, but to give something ACCEPTABLE, which is as much like mental science as anything can be. His business was to DO that will, that is, to carry it into effect. He did it. The Church and State were against Him for doing it, and said that He was mad, had a devil, and many other kind things. They say the same of those who teach mental science to-day; but it don't matter so long as those who are bound get deliverance. Fact is more powerful than theory. I say without any hesitation that if it were God's will that you should be ill you would never be well; because He never alters.

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Easy Lessons in Clairvoyance,

BY O HASHNU HARA.

VI.

(Copyright.)

I HAVE decided to give only one meaning to each symbolical number appearing in the crystal, to avoid the confusion arising from the letters used to distinguish the *phases* of the symbols.

Let it be clearly borne in mind, however, that pale, pure colours signify a higher, more spiritual meaning, and dark, gross colours a material meaning, remembering that these numbers nearly always appear in the crystal surrounded by an aura or halo of colour.

9. Signifies wisdom and protection—prudence. It governs the astronomical sign Leo, and the month of July.

10. This is the symbol of the perfect sphere. It means fortune, realisation. It governs the astronomical sign Virgo, and the month of August. It is symbolical of magic power, of magnetic force, will.

11. Strength, vitality, courage. It governs the planet Mars in an astronomical sense, and the day Tuesday.

12. Signifies charity, grace, unselfishness. It governs the astronomical sign of Virgo and the month of September.

13. Signifies DEATH, destruction.

Do not, however, be rash and assume this to mean the death of an individual. It may signify failure of plans, loss of money, etc., and is greatly modified at times by the attendant colour.

On two occasions I have seen this symbol appear above a man's face (in the crystal) followed by a thick black cloud, which swept across the crystal, and afterwards by a dazzling white light. In both cases the man died.

Again, I have seen money, money everywhere—gold, silver and paper money—whilst stamped across all appeared the fatal "13," followed by clouds of dirty yellow. I predicted loss of money, and it came to pass even as I had said.

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14. Signifies temperance, individual life, moderation in all things. And sometimes it signifies the *necessity* for such moderation, a drawing in of forces. It governs the astronomical sign Scorpio, and the month of October.

(To be continued.)

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The Bookshelf.

(All Books mentioned under this heading may be obtained from Mr. Geo. Osbond, Scientor House, Devonport, Devon, unless otherwise stated.)

"CONCENTRATION" (W. J. Colville, paper, price 6d.). An able treatise upon the power of concentration by this well known author. It is likely to prove of interest to students, and may be studied with advantage to all.

"OCCULT STORIES" (Carl Michelsen, 1/-). We are afraid this work was written and printed in a great hurry, since some of the typographical errors are so glaring they could hardly pass muster with the most careless proof reader. The "stories" are entertaining, and contain a good many occult *truths* in addition to the outer garb of fiction. This is the kind of thing we are treated to:—"I am very sosry for you Madom, is illness or death in the house sinse you are so unhappy?" and such orthography as "oportunity," "colect," "ennemies," "Appollonius," "Bboth," "cocentrare," etc., are as plentiful as blackberries. Carl Michelsen ought to search around and find somebody to edit his stories.

"POPULAR FALLACIES CONCERNING MIND CURE" (Joseph Hasbrouche, price 1/3, paper) is a very different publication to the last mentioned, and is a logical treatise upon a subject that really calls for light. We can recommend it to our readers as a scholarly essay based upon the curious ideas people possess as to the limitations of mental healing. It is a pamphlet likely to prove of service in convincing the sceptic.

Other pamphlets received are crowded out to next issue, or will be reviewed in the *Occult Literary News and Review* for January.